

A W O R D

TO

The Poor, Ignorant, and Careless

PEOPLE:

That Mind not the Salvation of their

PRECIOUS SOULS.

In which is contained

- I. A Call to speedy Conversion.
- II. Directions for a Holy Life.
- III. A short Scripture Catechism for Children.
- IV. A larger Catechism for grown Persons,
that have learnt the former.
- V. A Prayer for Families in the method of
the LORD's Prayer.

With Graces before and after Meat.

L O N D O N,

Printed for J. Salusbury, at the Rising Sun in
Cornhill, near the Royal Exchange, 1692.

T O T H E
R E A D E R.

Reader,

NOthing ever lay so heavy upon my Heart, as the sin, and misery into which this world has involv'd it self; and therefore a little to ease my sorrows, and help on the cure of this Sin and Misery; I have sent this Sheet into the world; especially to the poorer sort of People; for whom I have endeavour'd to fit it. And therefore thou oughtest to pardon the plainness and meanness of the style. Read it seriously, and if thou findest any benefit by it; pity thy poor Neighbour, and bestow one penny on his precious Soul.

Farewel.

A Call

A Call to speedy Conversion.

Poor Careless Sinner,

THY Misery calls for pity, thy condition is so dreadful and dangerous, that I cannot but warn thee. O take it not ill if I am plain with thee. Who but thine Enemy can see thee perish in sin and misery, and not do his utmost to save thee? What I do is out of love, don't wonder that I am so earnest; if thou didst but see thy woful case, thou wouldst rather wonder that I am so indifferent! Thou art just like a man asleep on his Bed, and the House on flames about his Ears! Thou art wasting thy Time, provoking thy Judge, and damning thy Soul, and consider'st it not! and can I call too loud? can I be too earnest with thee? O sinner, sinner, if thou wishest any good to thy self, if thou art not so implacable an enemy to thy Body and Soul as to wish 'em damn'd, to lie, and fry, and die in Hell; pause a-while, and before thou sinnest another sin, seriously consider these following particulars; and be speedily Converted.

Lord thou seest that poor Soul, that is reading these few Lines: thou knowest his miserable state better than I do; and canst help him when I can only lament him! O take pity on him thyself, Lord! And when I can go no further, take thou the work into thy hand, and carry it on till it reacheth his very heart; and let this be the day of thy power to make him willing.

In the Name of Christ, and in the power of his might; I turn unto him to try what thy unworthy Instrument can do for him: And that the work may not lie upon my hands, nor be lost upon the Reader, help Lord! O Lord I beseech thee send NOW prosperity, Amen.

That there is a God, a Heaven, and a Hell; and that

Men, and Women, have Immortal Souls within them, that after this life is ended, must live ; either with God, and his holy Angels in Heaven ; or be tormented with the Devil, and his angels in Hell : are things certainly true, which all men believe and profess ; save a few that are worse than mad, who in the heat of passion, pride, and lust, have used violence to their Reason ; and debauch'd their Consciences : and deserve rather to be called Monsters than Men. But Reader I hope better things of thee, that thou dost believe the first principles of Religion ; and therefore I shall take them as granted ; and proceed,

1. Consider, how like a beast soever thou hast lived, yet thou art a far more noble Creature. The Beasts know not the reason of their Actions ; but thou hast Reason whereby thou knowest, or mayst know why thou livest, and dost this or that. Thou art able to foresee evil, and avoid it ; good, and desire and pursue it : which a brute beast cannot do. Thou canst know thy God, and his Will ; and art capable of pleasing and honouring him, by a rational and free fulfilling of it : which a Beast can't do. Thou mayst delight to know the Divine perfections, and to love Infinite Goodness, and so be happy in the blessed Enjoyment of God the greatest good : A beast is unspeakably below such pleasure. Why did God give thee this pre-eminence above a beast ; but that thou shouldst mind higher things ? and God expects thou shouldst act like a Man, and glorify the Power, Wisdom, and Goodness of thy Maker.

If he had design'd no more than that thou shouldst eat, and drink ; work, and rest ; enjoy thy carnal pleasure, and sensual Lust : he needed not to have made thee a man ; a Horse, or an Ox might have done all this as well as thee. And wilt thou mind nothing higher ? No Religion, no Reason, nothing worthy of thy Soul ? shall thy reasonable immortal Soul stand for nothing ? and shall God lose the honour of making a Man ? Wilt thou rather be a Monster than what God made

made thee ? He that is all rage and passion, without Reason ; sottishness and Lust, without Sobriety ; sin and wickedness, without Religion ; is a monster in human shape ! And yet (O frightful sight !) the World is full of them. Do but look into the World (if thou hast no eye of Faith, use that of Reason, which I hope is not quite blind) and see how little knowledge, or love, or fear, or true worship of, God appears among the common gang ! how little Charity or Justice, or Truth, or even common Civility most men have, but every where Blasphemy, Swearing, Cursing, Envy, Drinking, Whoring, Stealing, Cheating, Covering, and what not ? look homeward, dost thou see thy self among them ? reflect a little upon thy conversation, is there not more madness and folly apparent in thy past life, than Religion and Piety ? O stop here, and consider : God made thee for an higher use, and work, and end ; and why should the devil make thee a drudging beast, and miserable slave ?

2. Consider, as low an opinion as thou hast of thy precious soul ; and as little as thou valuest thy salvation : it cost thy Saviour dear to redeem thy Soul from sin, and hell ; and to purchase salvation for thee, thou wast sold with the rest of mankind for nought ; and thou hast sold thy self to work wickedness ; and thy wages must have been endless torments ; and neither Men nor Angels could save thee, or help thee : but thou must have been lost for ever, if Jesus Christ had not thought it worth while, to come down from Heaven to redeem, and recover thee : but he was not willing that thou shouldst perish ; and therefore laid aside his glory, to be born here in the world ; in a state of poverty, and misery : he was scorn'd, persecuted, killed of men, tempted of devils, and in some measure deserted of God, for thee : he was bruised with reeds, scratched with thorns, pierced with nails, wounded with a spear, for thee : thy soul cost him sweat, and blood, and groans. O the Agony of his soul, when he endured the unconceivable wrath of

God for thy sins, and to save thy soul ! and yet wilt thou throw away thy precious soul for a little profit, a Fleeting pleasure, a brutish lust ! wilt thou make the Cross of Christ of none effect ? Shall he bleed and dye for thee, and all in vain ? because thou wilt not be saved but will damn thy self in despite of all ! O for shame Sinner ! if thou canst be so cruel to thy self, yet be not so ungrateful to thy Saviour ! why should the devil have thee when Christ hath bought thee so dear ?

3. Consider, God is not willing to lose thee, he waits long, and strives hard : he hath sent his great agent, the holy Spirit, to make opposition against the devil, the world, and thy own lusts ; and to perswade thee to leave thy sins, to be holy, and happy, it offers to help thee to resist temptations, to bear afflictions and to perform thy duties : nay 'twill make the hardest duty easie and pleasant ; and sweeten and sanctifie the bitterest sufferings : And lastly to fill thy heart with Consolation, and seal thee an assurance of endless bliss and joy. And wilt thou rather choose to hearken to the lying spirit ? the Devil that deludes thee ; the spirit of envy that hates thee, and now tempts thee, and will shortly torment thee ? Wilt thou rather follow this spirit of Error to Hell, than the Spirit of Truth, and Love, that would lead thee to Heaven ? As thou lovest thy peace, and comfort ; do not resist, nor grieve the Holy Ghost ; much less scorn it, or deny it, as the Infidels of our Age do, who blasphemously ridicule its assisting the people of God in prayer or any other duty ! but see that thou comply with it, and follow it ; that God may never in anger say, Let that Sinner die without Mercy : My Spirit shall no longer strive with him.

4. Consider, How kind God is to thee. He gave thee thy being at first, does still maintain thee. His Providence feeds and clothes thee. What tho' thou hast less of this world's good, than many others ; yet thou hast more than thou deservest : for nothing is thy due, but
 misery !

misery ! and yet how has thy life been fill'd with mercy ! O where canst thou find a better Master, than God will be to thee, seeing he hath been so good to thee, even whilest thou hast played the Rebel against him ? Will thy lusts, or the world, or the devil do more for thee than God ? They may promise fair, but will at last deceive. What if a course of sin should help thee to a little more of the riches, honours, and pleasures of this world ? there can be no true sweetness in them, because not enjoy'd in God, nor for God ; 'tis God's giving and sanctifying them in love, that sweetens temporal mercies. All things otherwise received, and enjoyed, will prove but vanity, and vexation of Spirit.

Come then poor enslaved soul ! resolve to be no longer a drudge to thy sins, cast off the yolk of these *Egyptian* task-masters; for if thou wilt serve them, thou must labour all day, and be lasht at night ! O Come, Come to Christ : for his service is perfect freedom, he hath done the worst of the work himself ; will assist thee to do the rest : and reward thee as if thou hadst done it all.

5. Consider, what conversion turns you from, and what it turns you to ? 1. It calls you from nothing that is good, but from that which is unspeakably evil ? Sin, how sweet so ever it may be in the mouth, it will be bitter in the belly ! will any man account poison good because 'tis sweet in the mouth ? Sin is much worse to the soul than poison to the body ! O what does drinking, whoring, &c. bring men to, even in this life ! is such a course worth being damned in hell for ? 2. Conversion turns you to holiness, is there any hurt in that ? is there any hurt in a healthful, and sound state of body ? why, holiness, and vertue, are to the soul ; what health, and soundness, are to the body, and the practice of holiness is what best becomes a man in such a state, and yet few value it, nay most look upon real holiness, and religion to be worse than the plague ! O besotted world that valuest the

good of the body, and not of the soul ! reader be thou wiser, and prefer the health and welfare of thy better part.

6. Consider, thou professest to believe that Scripture which saith, except a man be converted he cannot enter into the Kingdom of Heaven, *Mat. 18. 3.* Now do but seriously think what conversion is ? it is not merely a being baptized, or professing christianity : but it is turning from sin to God ; in judgment, affection and practice. Is it so with thee ? O be faithful to thy self, and look back upon thy past life : look into thy present state ; do ~~not~~ all things thou see'st tell thee thou art unconverted still ? why then, by thy own confession thou must be converted, or if thou die'st so, thou must be damned ! O therefore convert speedily, lest this should be thy case.

7. Consider, God hath now sent this call to persuade and intreat thee to turn, and live : *Ezek. 18. 30, 31, 32.* it may be thou shalt never have another call. If thou deniest now, God may say, I'll wait no longer : let that stubborn sinner perish without mercy because he hath refused it : I now swear in my wrath, he shall never enter into my rest. Poor soul ! why wilt thou dye ? let me beg of thee if thou lovest thy God, thy Saviour, thy Friend, or thy self ; to day hear his voice, and harden not thy heart, lest thou suddenly be destroyed, and that without remedy.

8. Consider, the JOYS of Heaven, turn to God and live to him, according to the following directions : and the crown, the Kingdom of glory is thine. *Come ye blessed of my Father, Mat. 25. 34.* a Kingdom into which thy sins, and sorrows can never enter, there thou shalt neither feel, nor fear evil ; either of body or soul, a Kingdom, where thou shalt perfectly know, and love, and praise, and please God : and be ravished with the smiles of his Love ! there thou wilt be made like unto the Angels ; see, and enjoy thy blessed, glorified Saviour : and know, and admire all the mysteries of Redemption by his blood, and sanctification
by

by his spirit, there thou wilt meet, and dwell with thy dearest Friends; and joyn with them in singing the joyful praises of God; where there will be no unhappy discord; either in affections, or voices, no weariness in, no end of this blessed society, and work. O sell not all this joy for a little unsatisfying soon-ending pleasure? is there any thing on earth worth such a Heaven?

9. Consider, the torment of hell, which all those that live, and dye unconverted must endure, they must at once, and for ever be deprived of all good: and be cast down to hell the habitation of devils! poor sinner! if the sight of an ugly devil would strike thee with exceeding terror now! canst thou endure to live in, with, and be tormented by, a hell full of them for ever? if thou shouldst fall into hell (which I beseech God to prevent) conscience the gnawing worm at thy heart will be continually tormenting thee; the wrath of God like a stream of burning brimstone will kindle an unquenchable fire upon thee, *Isa. 30. 33.* O who can dwell with devouring fire! who can dwell with everlasting burnings? *Isa. 33. 14.* who? Whoever can, or cannot thou must reader, if thou livest, and dyest unconverted, be perswaded therefore to hearken to, and follow a few directions, that thou maiest never, never come into this place of torment?

Directions for a holy Life.

BEfore I lay down the particular directions, 'tis convenient to remove an objection, which is too common. What need's so much ado about holiness? if we follow our business, and live honestly, and wrong no body; we shall do well enough, God is merciful. *Ans.* Can your bodies be happy without health? no more can your souls be happy without holiness. What mean you by doing well enough? is it not that you shall go to heaven, enjoy God and so be happy? and doth not your reason tell you, you will be unfit for such a holy place as Heaven, unless

you are holy your selves ? and how can you enjoy God who is perfectly holy, unless you are holy too ? must not there be a suitableness between God and you, before ever God can delight in your company, or you in his ? *Amos 3. 3.* beside, can you say you follow your business when you neglect the one thing necessary, the worship of God ? and can you say you are honest and wrong no body, when you rob God of that adoration, love and praise, which are infinitely due to him ?

But Scripture puts all past dispute. *Hebrews 12. 14.* follow peace with all Men, and holiness ; without which no man shall see the Lord. Follow peace with all men includes all that you boast of and more. For you must mind your business, be just and honest, and wrong no body, or you can't be at peace with all men, nay you must be kind, and obliging, or you endanger the peace : yet all this will not do, you may be damned for all this, if you have no more to shew for Heaven : you see the Scripture is positive, and holiness without which no man shall see the Lord. Now what do you mean when you say God's merciful ? do you think it is to be false to his word, and save you without holiness, when he hath said he will not ? is all the hope you have of salvation, grounded upon a hope of God's proving a liar ? O wicked hope ? God is merciful indeed, and therefore offers to pardon your sins, and make you holy, that you may be happy : but if you will not be holy, his Truth and Justice must condemn you. And therefore,

1. Study to know God and your selves ; and thereby you'll know what the holiness of a soul is : that it is, its likeness, and conformity to God as holy. Study to know God's revealed Will and Law, which shew your duty ; and hence you may know what holiness of life is : viz. Obedience to the law of God, and Resignation to his will.

Never think of being holy, or happy, without some knowledge of these great, and necessary truths.

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I do not mean that you should be able to talk of them as Scholars : but that you should have a real knowledge of the things by a spiritual perception, that you may know what holiness is, by feeling it in your selves ; as you know what life is, by feeling your selves live : though you know not how to describe it. For this end, I advise you to get the following Catechism by heart, which is designed to give you a right conception of holiness ! and then make this use of it :

2. When you have got a true notion of holiness, compare it with the course of this world, and thereby you will see what an unholy, ungodly world you live in : and that you must not live as the most of the world do, unless you will also be condemned with the world.

And if you wou'd not be like the unholy, ungodly, don't keep company with them, especially in any sinful things, have no fellowship with the unfruitful works of Darkness, *Eph. 5. 11.* Avoid such men as thou wou'dst one that has the Plague, for they will infect thee when thou art not sensible of it. And therefore Choose such for thy Acquaintance, as have learned to know, and live according to these principles of the true Religion, thou wilt find thy heart savour more of holiness, when thou hast been in their company. He that walketh with wise men shall be wise : but a Companion of fools shall be destroyed, *Prov. 13. 20.*

3. Often think how holiness raises thy thoughts, and affections to things above this world. It sets thy mind on God thy Maker, Redeemer, and Sanctifier : And fills thee with joyful thoughts of Heaven ; the holy Angels and blessed Saints. O cherish these believing thoughts of an other world, and the holiness, purity and perfection of it. This will have a mighty influence upon thy heart and life, to make them holy. And though thy faith in these things be but weak, yet exercise it, and it will be strengthened. Be but sincere to what thou knowest, and then, though thy beginning be small, yet thy latter end shall greatly increase, *Job 8. 7.*

4. See

4. Set before thee the examples of such holy, good men as have been, and are well esteemed for Religion, by all wise and sober men : but especially let Christ be your example, observe in the Gospel his humility, meekness, readines to do good, heavenly-mindedness, holiness, diligence in his Fathers business, and delight to do his will : and follow him in all these things, and strive to be as he was holy, harmless, undefiled, and separate from sinners, *Heb. 7. 26.*

5. Live in the constant and dayly practice of serious godliness. If thou hast a Family dare not to neglect reading God's holy word and praying dayly in thy Family. If thou canst not pray without use a form ; but see thou art serious, and not formal in it. If thou canst not do it so well as others, do it as well as thou canst, and thou wilt be as truly acceptable to God, as he that can word it better. Therefore make no excuses seeing thou mayst do it so as to please God ; and thou must do it or God will pour out his fury upon thy Family for not calling on his Name, *Jer. 10. 15.*

And whether thou hast a Family or no, be sure that thou make Conscience of secret prayer, dare any man, that truly owns Christ, neglect this, when Christ hath so positively commanded us to pray to our Heavenly Father in secret, *Mat. 6. 6.* Never pretend to Christianity while you continue wilfully to break Christ's Commandment. *Mat. 8. 31. John 15. 14.* And think it not enough to mumble over a few words, at a night or in a morning, when thou art lolling upon thy bed half asleep. Doth it become thee to use such an unseemly posture, in speaking to the great Majesty of Heaven and Earth ; and begging for more than thy life, even the salvation of thy soul ? Wouldst thou petition the King, or a Nobleman so unmannerly ? wou'd not such a clownish sauciness provoke him, not onely to deny thee, but punish thee ? And is not such irreverence to the great God likelier to meet with a Curse than a blessing from him ? O get upon thy knees in the most humble, serious, fervent

vent posture, for though God looks most at the heart and soul: yet because he hath given man a body too, he justly expects to be served with both, *Heb. 10. 5, 7.* though when thou art sick, or unable God does not require it: yet in Health and strength thy bodily gesture must be answerable to, and a sign of the affections of thy heart. O let not laziness make thee at last with sorrow to confess, and say, by night on my Bed I sought him whom my soul loveth, I sought him, but I found him not, *Cant. 3. 1.*

6. Lose no opportunity of enjoying the benefit of more publick ordinances. Be not too fond of, nor too zealous for any party: but hold to pure Christianity, and own all that are found in the faith, and cast not away any truth, because some that are in other matters erroneous, make profession of it. Have a true value for all the Ministers of Christ: but especially Love, and follow those whose Life and Doctrine favour most of Holiness.

7. Keep under the Lust of the flesh, and diligently follow your Callings, that you may provide things honest in the sight of all men: and be always in duty, that temptations from the Devil, and the world may never find you at leisure to entertain them.

8. Be sure that you wilfully wrong none of your Neighbours; either in deed, word or thought: but as much as in you lies, live peaceably with all men. quietly under the Government: and all ways watch against Pride of Heart, and all kind of provoking carriage.

9. Let true rational Love to God, and Man become thy very Nature. Live as if thy Soul breathed in the very Element of Divine Love. Have a true and unfeigned kindness for all men, let the doing of them good be the delight and satisfaction of thy very soul; and naturally flow from thy own goodness; and above all let the Zeal of Gods Glory eat thee up: and the Interest of the Church of Christ be thy whole concern.

This is that love which is the fulfilling of the Law, and makes the Soul holy, as God is holy, is its happiness

Pines, and perfect felicitating act. O reach but this State and thou art made perfect in LOVE.

A short Scripture CATECHISM for Children.

Q. **W** Here is your duty infallibly comprehended all in a Word?

A. Romans 13. 10. LOVE.

Q. Tell me more largely, what doth holy Scripture make to be your duty?

A. I must believe, desire, and obey,

1. Believe. The CREED.

Mat. 28. 29. in the Name of the Father, and of the Son, and of the Holy Ghost.

2. I must pray after this manner. The Lords Prayer.

Mat. 6. 9, 10, 11, 12, 13. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily Bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into Temptation; but deliver us from evil: For thine is the Kingdom, the Power, and the Glory for ever. Amen.

3. I must obey The Ten Commandments.

Exodus 20. I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of bondage;

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or the likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children, unto the third or fourth Generation of them that hate me: and shewing mercy unto Thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Re-

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the Seventh day is the Sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger that is within thy gates: For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day and Hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not cover thy Neighbours house; thou shalt not cover thy Neighbours wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy Neighbours.

Here followeth a larger Catechism, containing the principles of the Christian Religion, for grown persons to get by heart: which by reason of its brevity and plainness, will not be difficult to any that have but a will to it.

Reader; unless thou art resolved to be destroyed, and perish for lack of knowledge, *Hos. 4. 6.* I beseech thee take so much pains for Heaven, and thy souls eternal good, as to get these few Answers, which may make thee wise to Salvation. *Amen. Amen.*

A Catechism for those that have learnt the former.

Q. 1. **W**hat are you?

A. I am an embodied Spirit, or living Soul; endowed with understanding, and will, whereby I am able to know truth; love and delight in that which is Good.

Quest.

Q. 2. Whence had you that being?

A. I had it not of my self, nor from any Creature, but God that created all things made me.

Q. 3. For what end did God make you?

A. God made me that I might glorifie him, by knowing, loving, and praising him.

Q. 4. How ought you to know God?

A. I ought to know that God is an infinite Spirit of Life, Understanding and Will; perfectly powerful, wise and good; the Creator, ruler and end of all things.

Q. 5. How ought you to love God?

A. As he is the chief good, I ought most highly to esteem him, earnestly to desire him, constantly to delight in him: and to value other things so far as they bear his image.

Q. 6. How ought you to praise God?

A. I ought to praise God by declaring to others my knowledge of him, and love to him; by speaking well of him; and by a diligent, constant, chearful obedience to him.

Q. 7. How have you answered the end of your Creation?

A. I have every way failed; for I have been ignorant of God, filled with enmity against him, and greatly dishonoured him.

Q. 8. How came you to be, and do so exceeding bad as not to know, and love; but hate and dishonour God the best of beings! did God create man so?

A. My first Parents were good when God created them; and did know, and love and praise him: till being tempted by the Devil, they chose to sin, and so became exceeding bad, and begot an evil generation like themselves, of which I am one.

Q. 9. Are you not by this woful change become miserable as well as sinful?

A. Yes, for I am not only ignorant of, and wilful against God, but also a meer slave to the Devil, the world and lust; pleased with my condition; and sadly insensible of my misery.

Q. 10. What do you deserve at the hands of God for losing

losing your original goodness, and for being, and doing so very ill?

A. I deserve to be totally cast out of Gods favour; to fall under his irreconcilable wrath : and so become miserable in body and soul for ever.

Q. 11. Which way do you hope to be recovered from this state of sin, and to escape deserved misery ?

A. By the work of Redemption, which Jesus Christ my Saviour worketh for me: and the work of Sanctification, which the holy Spirit worketh in me.

Q. 12. What is Jesus Christ ?

A. Jesus Christ is the Word, Wisdom, or Son of God the Father ; the same God with the Father, he took the humane nature into union with himself, and so continues to be God, and man, but one Christ, or Mediator between God and Man.

Q. 13. How did the Divinity of Christ take the humanity into Union with it self?

A. The Holy Ghost supernaturally caused the Virgin Mary to conceive and bring forth the humane nature of Christ, without sin ; which his divine nature assisted, used, and glorified above all other Creatures.

Q. 14. What doth Jesus Christ Redeem from?

A. From the curse and condemning power of the Law : and from the irreconcilable wrath of God.

Q. 15. How did Christ Redeem from the Curse of the Law ?

A. By bearing the Curse of the Law himself ; being crucified, dead, and buried ; and undergoing all that which the Law threatened to sinners?

Q. 16. How did Christ redeem from the damning power of the Law ?

A. By fulfilling all righteousness, according to the utmost demands of it : so that the perfect fulfilling of the Law is not required as the condition of salvation.

Q. 17. How doth Christ redeem from the wrath of God?

A. Christ having suffered the wrath of God, even unto death for sinners, he rose again from the dead, ascended up into Heaven, and sitteth at the Right Hand

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A. By the work of Redemption, which Jesus Christ my Saviour worketh for me : and the work of Sanctification, which the holy Spirit worketh in me.

Q. 12. What is Jesus Christ ?

A. Jesus Christ is the Word, Wisdom, or Son of God the Father ; the same God with the Father, he took the humane nature into union with himself, and so continues to be God, and man, but one Christ, or Mediator between God and Man.

Q. 13. How did the Divinity of Christ take the humanity into Union with it self?

A. The Holy Ghost supernaturally caused the Virgin Mary to conceive and bring forth the humane nature of Christ, without sin ; which his divine nature assisted, used, and glorified above all other Creatures.

Q. 14. What doth Jesus Christ Redeem from?

A. From the curse and condemning power of the Law : and from the irreconcilable wrath of God.

Q. 15. How did Christ Redeem from the Curse of the Law ?

A. By bearing the Curse of the Law himself ; being crucified, dead, and buried ; and undergoing all that which the Law threatened to sinners ?

Q. 16. How did Christ redeem from the damning power of the Law ?

A. By fulfilling all righteousness, according to the utmost demands of it : so that the perfect fulfilling of the Law is not required as the condition of salvation.

Q. 17. How doth Christ redeem from the wrath of God?

A. Christ having suffered the wrath of God, even unto death for sinners, he rose again from the dead, ascended up into Heaven, and sitteth at the Right Hand

Hand of God to plead his sufferings for the Justification of Believers.

Q. 18. What is the effect of this Redemption to you?

A. God offers to be reconciled to me, and to deal with me in a Gospel Covenant.

Q. 19. What is the Gospel Covenant?

A. In general it is the whole revealed will of God, made known to man since the fall, concerning man's duty and reward.

Q. 20. What is it more especially?

A. It is the New Testament, wherein some things are required of me, and some things promised to me.

Q. 21. What doth the New Covenant require of you?

A. To renounce the world, the flesh and the devil; to believe in Christ; and sincerely (though not perfectly) to obey the moral Law.

Q. 22. How must you renounce the flesh, the world and the devil?

A. By watching over, and subduing the lust of the flesh: and by living contrary to the wicked course of this world: and by resisting all the temptations of Satan.

Q. 23. How must you believe in Christ?

A. I must assent unto the truth of Christs being the Son of God, the Saviour of the world: Practically trust in him for salvation.

Q. 24. Doth not the new Covenant take away the moral Law?

A. No, it establisheth it as the rule of our obedience; but it takes away perfect obedience, from being the condition of salvation; and appoints sincere obedience in its stead.

Q. 25. Where is the moral Law summarily comprehended?

A. In the Ten Commandments: which contain the whole of my duty, both to God and man.

Q. 26. What is your Duty to God?

A. It is my duty to know God in Christ, to believe in him, love and serve him; with all my being; to give divine honour to him, and to none but him; to reverence his dreadful Name, and all things wherein he

he appears ; to sanctify his day, by a holy rest from worldly concerns ; and delightful exercise in holy duties.

Q. 27. What is your duty towards man ?

A. I must honour my superiours ; be humble toward inferiours ; bear no hatred to any, nor wrong any in Soul, Body, Estate, or Name : but to the utmost of my power, further their health, and happiness ; preserve their chastity ; encrease their estates ; maintain their reputation ; love them as my self ; and do to them as I would be done by.

Q. 28. You have told me what is required of you, now tell me what is promised to you in the new Covenant ?

A. The holy Spirit to sanctifie me to my duty ; and assist me in it : the holy ordinances to be the matter of my duty, and means of my spiritual growth and eternal Salvation to be my reward.

Q. 29. What is the Holy Ghost ?

A. The Holy Spirit is God ; one with the Father, and the Son ; who inspired the Prophets ; guided the Apostles, is the great Agent and Witness of Christ in the world : the Sanctifier of his body the Church, and every true member thereof.

Q. 30. How doth the Holy Spirit sanctifie you to duty ?

A. By enlightening my mind to see my need of Christ, and his all-sufficiency to help me : by unbending my heart from sin, and inclining it to embrace Christ, and holiness.

Q. 31. How doth the holy Spirit assist you in duty ?

A. By drawing forth into act the grace which it hath already wrought in me : and quickening my Soul to the exercise of faith, hope, and love in duty ?

Q. 32. What are those Ordinances which are given in the New Covenant ?

A. The Sacraments, Baptism, and the Lords Supper : hearing and reading the word : and prayer.

Q. 33. What is a Gospel Sacrament ?

A. It is an ordinance instituted by Christ : wherein visible Signs are sanctified, to signifie and seal some invisible grace.

Q. 34.

Q. 34. *What is Baptism?*

A. It is one of Christs Institutions, wherein by washing with water, the new covenant is signified and seal'd : Christ taking the Person duely baptized as his member, and the Person taking Christ as his Head, and Lord.

Q. 35. *What is the Lords Supper?*

A. It is one of Christs Institutions, wherein believers, by receiving bread and wine, do shew forth their faith in the death of Christ, and receive the benefits of his death, to their further growth in spiritual Life.

Q. 36. *How must you attend upon the word so as to profit by it.*

A. I must prepare to hear it ; and then receive it in love, mixed with faith, and not be a forgetful hearer, but a doer of the word.

Q. 37. *What is prayer?*

A. Prayer is the souls drawing near to God in humility, and faith, to beg of God for what it needs, and to bless God for what it enjoys.

Q. 38. *How must you pray so as to be heard?*

A. Not in a lifeless form of words, or empty Complements of a voluble tongue : but in spirit and truth, with faith and fervency, for those things which God hath promised, and we may desire, and hope for in the Name of Christ.

Q. 39. *What ariseth from such a performance of Duty?*

A. Inward peace and joy of the Holy Ghost : assurance of Gods acceptance, more boldness of access to God : and an increase of all those graces that are exercised in duty.

Q. 40. *What is contained in the promise of Eternal Life made in the New Covenant?*

A. The Resurrection to life, Justification from all sins and accusations of Satan at the day of Judgment : Glorification with all Saints in the presence of Christ, and full enjoyment of God for ever.

Q. 41. *What is the Resurrection to life?*

A. It is a reuniting of Soul, and body that were separated

parated by death, whereby the body is made to live again, not a vile body subject to corruption : but an incorruptible and spiritual body, a fit and immortal Tabernacle for the soul.

Q. 42. How shall believers be acquitted from the guilt of sin and accusation of Satan at the day of Judgment ?

A. Christ the Judge will openly declare that they are those for whom he dyed, whom he hath washed with his own blood, and sanctified by his spirit, and made his members : and therefore there is no condemnation to them.

Q. 43. What is it to be glorified ?

A. It is to be perfectly freed from all evil, of sin, suffering, and imperfection : to be made perfectly wise, and holy, and happy, in the full, incessant, and endless enjoyment of God, the greatest good.

Q. 44. What will become of all those that will never consent to, or obey this new Covenant ?

A. Whilst they live here they will grow worse and worse : when they dye their miserable souls will be past help : and at last must be raised to the Resurrection of Condemnation, and so be sentenced to the eternal torments of Hell without hope.

Q. 45. What do you resolve upon as the result of this assent, which you have given to ; and profession, you have made of ; the principles of the Christian Religion ?

A. I am resolved solemnly, speedily, and without delay, to renew my Covenant with God ; and by the grace of God to repent of my sins, and more fully than ever heretofore, to renounce all other Lords, which have had dominion over me ; and to take God the Father in Christ for my reconciled God, and Father ; God the Son for my Redeemer and Saviour : God the Holy Ghost for my Sanctifier and Comforter.

And I am resolved absolutely to give up my self to God as my Owner, Ruler, and Benefactor : and renouncing the Devil, the World, and the lusts of the Flesh : I take up the Cross and follow Christ the Captain of my salvation ; with diligence, and patience,
and

and holy humble persevering obedience ; in joyful hope of the promised grace and glory. *Amen.*

*A Prayer for Families in the Method
of the L O R D's Prayer.*

MOST Glorious God ; the Eternal, unchangeable being, of perfect power, wisdom, and love : who art the Authour of nature, the fountain of grace, the giver of glory. We thy poor Creatures, who were made by thee, in thine own Image ; and so were thy Children by Creation : are by sin fallen from this perfection and relation ; and are so degenerated, that by sin we are Children of the Devil. But thou hast graciously sent thy only Son to redeem us, and thy Holy Spirit to sanctifie us ; that we might again be made thy Children by adoption, and sanctification. We are therefore humbly bold to call thee *Our Father* : and we admire thy condescending love ; that thou *which art in Heaven* ; the high and holy place should stoop to us sinful worms on earth, and prepare us to dwell with thy self in Heaven !

O make us and all men ascribe Glory to thee in the highest : and grant that thy holy Image of Divine Light, and life, and Love ; may appear so bright and beautiful upon us, and every member of Christ ; that thereby thy perfection may be manifested and thy *Name Hallowed* to Eternity.

And take to thy self thy great power, and reign in us, and others by thy Grace ; that thy *Kingdom may come*, and free us from the Tyranny of the Devil and sin : and subject the Nations of the Earth to the Kingdom of Christ ; and fit thy Church for the Kingdom of Glory.

Free us thy people and all men from that stubbornness and self-will, which breaks the peace of the Church and World, and rebels against thy holy will. Let the Spirit of Christ reveal in us more of thy perfect Wisdom, and holy Love, which is the Law of Life to free us from the Law of sin and death : that
with

with holy diligence and chearfulness : and with mutual help and Love ; *thy will may be done on Earth by us,* as it is done by the Angels in Heaven.

And because these beings of ours must be supported by thee to do all this ; we beseech thee to maintain us till our present Life, and work is ended : feed us with things convenient for us, even day by day our dayly bread : and having food and raiment let us be therewith content : for which end help us to follow our business and callings ; and beg thy blessing may give success to our lawful endeavours.

And because our sins may justly deprive us of thy mercy, and bring upon us thy Judgments ; we beseech thee through the propitiation of thy Sons blood, Freely forgive us all our sins, both original and actual ; of thought, word, and deed : but especially our wilful sins against Gospel, Light, and Love ; which have most grieved thy Holy Spirit, and wounded and wasted our Consciences ; remove them out of thy sight, and let them only appear to us, to make us humble and watchful, but never to drive us to despair : and let the sense of thy love and goodness in pardoning our sins for Christ's sake, make us ready to forgive those that Trespass against us.

And seeing that if thou shouldst pardon all our past sins, and then leave us to temptations and our corruptions, we should quickly be as deep in sin as ever ; we therefore earnestly intreat thee, suffer us not to run into temptation, and when it assaults us, let thy grace enable us to overcome it : and dayly mortify our corrupt affections, that they may not rise up as Enemies within us, and so betray us by letting the Devil and the world into our hearts. O save us from sin : and deliver us from the evil of punishment : and from the malice and rage of Devils, and wicked men.

And as we pray unto thee, so we desire to ascribe unto thee, as is infinitely due, all adoration, love, and praise : for thou art the King eternal, immortal, invisible ; whose Kingdom is over all, and has no end :

Whose

Whose Laws are purest Love and Justice : whose obedient Subjects shall enjoy eternal peace and happiness : and thine enemies can never harden themselves against thee, and prosper ; because thine is the Power of ruling, rewarding and punishing all : thou hast the glory of thine own eternal perfection ; which is the brightness and bliss of Heaven : Thine is all the Glory of the whole world ; for of thee, and through thee, and to thee are all things ; to thee be Glory for ever. *Amen.*

Grace before Meat.

MOST Gracious God, who art the Giver of every good Gift ; and hast now provided Food for me, [us,] I [we] beseech thee sanctify it to me, [us,] and bless me [us] with a thankful sense of this thy bounty to me, [us,] through Jesus Christ. *Amen.*

Grace after Meat.

MOST Blessed God I [we] return thee hearty thanks, for all thy Mercies to me ; [us ;] and especially for satisfying my [our] hunger, and refreshing my [our] frail nature [natures] with thy good Creatures at this time : give me [us] grace that with this renewed strength I [we] may serve thee acceptably ; through Jesus Christ. *Amen.*

F I N I S.

